The Inquirer

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GOING FOR A RIDE

UNITARIANS in their worst moments find a good many people wrong. They suffer occasionally from being a minority movement and consequently tend to be opinionated, always right, occasionally smug, and eager to be noticed—the fate of many a minority movement.

But Unitarians in their best moments usually have the quality of finding more people right than others do. Their belief in intellectual freedom is very deep—they have, for instance, played an important, if unobtrusive, part in founding universities in this country. They have never persecuted. And occasionally they have daringly advanced in theology whilst others have followed.

Monica Furlong, the *Spectator's* churches correspondent recently attended one of their meetings. It was an unusual one; Lord Altrincham gave the address, and Sir Adrian Boult presided over the discussion at the end. It appeared, presumably, so unusual that the *Spectator* gave the promised report of it the first place in an advertisement in the *Guardian*. The visit of Monica Furlong was described as " going along for the ride ", and her impressions were to be presented in her best manner, " half-ballet and half-poleaxe ". It wasn't difficult to guess what those impressions would be.

The Ride

It is doubtful if the *Spectator*, or its churches correspondent would describe a visit to an Anglican or Catholic service as " going along for a ride ", no matter how bizarre such a service might appear to an outsider. And it is unlikely that Monica Furlong would expend her best manner upon it, " half-ballet and half-poleaxe ". There are certain nuances of decency and toleration that had better be noted in the name of freedom, in an advertised account of other people's religious activities.

" The great thing about religious Dissent ", begins Monica Furlong in her " half-ballet " manner, " is that it keeps reasonable hours and has a sound appreciation of central heating. Speaking as one whose churchgoing is habitually carried out in the early morning on an empty stomach in a bitterly cold building, I can see great charm in becoming a sectarian and have my eye on the New Unitarian Church in Essex Street ".

To come off stage she can see not the slightest charm in becoming a sectarian; she would probably die first; the early morning, the empty stomach and the bitterly cold building cannot be shrugged off all that easily. The last church she would have an eye on is the new Unitarian Church in Essex Street. It is not a church, it is not a Dissenting meeting place or chapel, it is a plain hall used by the Unitarians for general meetings (and now weekly services), and even a faintly expectant eye would find that out before being charmed.

The Pole-axe

The great thing about religious Dissent is, as she knows full well, not " reasonable hours and a sound appreciation of central heating ". There are a multitude of chapels in Dissent which do not possess those things and if they did would regard them as the least of their possessions. The " half-ballet " manner, concealing the " pole-axe " of Monica Furlong's religious practices as contrasted with those of the Unitarians, also conceals something else, a conventional image of the religious liberal written up in certain Anglican quarters which tells her what she is going to find before she finds it.

She exercises her imagination in the " half-ballet " manner.

" Fearfully embarrassed by all this doctrinal strip-tease like a virgin at an orgy, I was relieved when a fierce impatient voice broke into the discussion."

The fierce impatient voice, of course, wanted to know (among other things) " what God was trying to say through Christ ".

It must be supposed that most of the people who attended the Sunday evening service wanted to know what " God was trying to say ", otherwise they would not have been there. Most of them, like their critic, came across London in the rain. Many of them were there (as presumably Lord Altrincham was) because traditional doctrine muffles the voice of God for them.

The Questions

Some of them know, for instance, that no independent historian today would give assent to the traditional account of the founding of the Christian church. This is important, it has much to do—especially for those who profess and call themselves Christians as most Unitarians do—with Christian doctrine. There are painful questions to be asked, that go to the root of the meaning of suffering and immortality, about the observance and meaning of the Crucifixion and the Resurrection. Was it the Son of God upon the Cross ? Did he know of the coming Resurrection? What relation had this between his sufferings and those of ordinary men ? Is the Resurrection a historic event ? Some scholars say, yes, probably more say, no, and many Christians of whom Monica Furlong is probably one say that it doesn't matter two hoots.

But these are questions of doctrine which matter to some people who wish to hear the word of God. They

cannot pretend they do not exist. Some of these people—they were present at the Unitarian service—believe that the greatest question of this age is precisely what God says.

GUILT

By H. W. Heason

MAN is a sinner. How often is that phrase used in discussing the nature of man in the context of his relationship with God. Man *is* a sinner ; repeatedly failing in the high ideals he sets himself, stumbling and, so very often, behaving in a manner for which he afterwards deeply reproaches himself.

Because religious man sees himself as a sinner in need of forgiveness, he has found it necessary to carry forward from one generation to another, the story of the Fall, in order to find excuses for himself. He has derived comfort from the belief that Jesus took upon himself the full responsibility for all human sin, and in his dying, performed a cosmic gesture that made it possible for God to give unconditional forgiveness in every case. He has felt that he himself was so inadequate that only by transferring responsibility from himself, could he gain a position whereby he could see meaning in his continual failure to behave in a manner he saw to be ideal.

These symbolic stories have played a constructive part in the spiritual development of man. Purpose underlines all the inspired inspirational concepts mankind has created. Yet the time has come when some great new understanding is arising. A great surge forward in human evolution is afoot.

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If God is perfect, why should he need to make his begotten son suffer so much before the forgiveness of sins became possible? If God is forgiving, why do men have to suffer for their sins ? Such are the questions that arise. And such are the questions that find complete answers when the Fall and the Atonement are seen as symbolic pictures written in a language that needs an understanding of the process of a growing human awareness against a background of cosmic purpose, in order for a true perspective to be obtained. God has intended that man shall solve problems and therefore awaken himself by his own efforts to a knowledge of the reality of Spirit, and make his own way in a field of human endeavour to a state of complete union with the Absolute.

What is forgiveness ? It is said that only God can forgive. And if God forgives, he needs no reparation. How then do the consequences of evil arise ? Often the word Karma is used, to denote the evil effects which follow sin. If God needs no reparation, God does not punish sin—he forgives it ; and forgiveness and retribution are quite contradictory. Once a sin is committed it is forgiven. To suggest that repentance is an essential preliminary to forgiveness, means that man must be able to recognise the sin as being an offence against God. When this recognition has taken place, if he *really* believes that God is all forgiving, then he should know that it is wiped out.

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But so very often he does not do that. He dwells on his sin, encouraging a feeling of guilt because he is so anxious not to repeat it. His motives are of the best, but his thinking is very much at fault. By building up guilt, he is in fact recreating the sin, bringing it back to life again in the hidden depths of his subconscious mind. And only the psychiatrist knows how tremendously important is the function of the subconscious mind. It is indeed a cosmic functional process outside the control of man, yet capable of being influenced by him ; and it can be shown that in its workings lies the explanation of why men refuse to accept God's forgiveness, and thus perpetuate their sins. The subconscious mind is that field in which evil is created (by man), and it is bounded by a barrier that keeps it within certain limits. (This may seem to be an unprovable statement, but it is indeed adequately demonstrated by a deep study of psychological functions, such as is now arising.) Beyond this field no such thing as sin or evil exists.

To feel guilty is to create mental images of something best forgotten. Because it is the mental images created in conscious thought that sink into the subconscious mind. And the subconscious mind accepts these images for what they are without questioning them in terms of good or evil. Any undesirable thought held in the mind, or repeatedly brought into consciousness, adds something undesirable to the pattern formed in the subconscious. And human motive does not make any impact, because the subconscious mind is functional and impartial. It lies outside human free-will, but is a means by which free-will as it affects conscious thoughts, can enable man to find God by his own personal efforts.

Forgiveness is implicit in the sin—because the goodness of God is unlimited and unqualified. Karma is only brought about by the building up of a sense of guilt within the individual because he has rejected God's forgiveness and thinks he can expiate the sin himself—which in reality he can never do. And here is where Faith comes in. One must have an unconditional Faith, discarding that feeling of guilt in the full knowledge that sin is forgiven as soon as it is committed. Only so can it be wiped clean from the slate of human experience. Because in guilt one builds up thoughts of the sin again, resisting by conscious effort the knowledge held in the mind; forgetting that Jesus told all men: "To resist not evil; but rather replace evil with good." Thoughts of the good opposite to any sin provide a catalyst by which the effects of that sin are wiped for ever from the subconscious pattern.

NEWS FROM THE KHASI HILLS (1)

By Margaret Barr

(Margaret Barr, director of the Kharang Rural Centre, in Assam, India, has had a holiday. This is the first part of an article on her experiences.)

WE had no children sitting for any outside examinations this year, so there is nothing much to report from the Kharang Rural Centre except another year of steady progress all round and again upwards of 5,000 patients (maternity and general) through the clinic and dispensary, and the gift of a jeep by the A.U.A. and some W.A. branches, by means of which, in the dry weather, we can now come to within four miles of Kharang.

This is just as well as I have just had my first holiday for four years and have much to report about that. I took with me my assistant, Dranwell Wallang and my oldest schoolboy, Blantis Synjri. I thought it was time for both of them to see something of India and its people beyond the narrow bounds of the Khasi Hills. The most exciting moment was when we got to Madras beach and they saw the sea for the first time. Their faces were a study. But there were other exciting things too, travelling by plane from Assam to Calcutta and, on the return journey, travelling some miles by steamer up the Ganges and crossing the Brahmaputra by another steamer, and long days and nights of travel by train, all quite new to these young hillmen.

For me the main purpose of the trip was to attend the tenth Triennial Conference of the War Resisters' International of which I have been a member for many years but have never been able to attend a conference. So I seized the opportunity when for the first time it was held outside Europe, in this land of Gandhi and at the institution called by his name, Gandhigram. It was exciting to meet in the flesh many people whose share in the non-violent struggle against war and injustice has made their names household words among pacifists for many years, Michael Scott, for instance, Danilo Dolci (the Gandhi of Sicily), Bayard Rustin (assistant to Dr. Martin Luther King), Bill Sutherland who, with Michael Scott and Bayard Rustin led a forlorn satyagraha campaign against the French testing H. bombs in the Sahara, and Pierre Martin, a Frenchman who has been in and out of gaol during the last few years for his leadership of the non-violent revolt against his country's doings in Algeria.

All these were speakers at the conference, but they were not the only ones. We were privileged also to hear several Indians who are prominent in various branches of Gandhian activity —Jaya Prakash Narayan, who has given up a promising political career to join Vinoba Bhave in the wonderful new movement for the regeneration of the villages of India which has grown up during the last ten years, R. R. Diwarka and G. Ramachandran, respectively Chairman and Secretary of the Gandhi Memorial Trust and Asha Devi Aryanayakam who worked for many years with Gandhi in Basic Education and is now working full-time for Vinoba's movement and especially for the branch of it which is engaged in building up an Indian Peace Army to resist aggression from without, and conscription from within, if and when it comes.

The most important part of the statement finally approved by the Conference reads as follows: " The Conference endorsed the idea of an International Shanti Sena or World Peace Brigade and considered that the establishment of such a body was a matter of urgency. In its judgment the World Peace Brigade should be independent of the United Nations and all governments. The Conference invisaged practical constructive work as being an integral part of the activities of the World Peace Brigade. The co-operation of organisations whose members and supporters adhered to non-violence should be sought. It was agreed that persons attending the conference who were willing to volunteer their services should record such willingness so that a nucleus of potential volunteers would be at the disposal of the World Peace Brigade."

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Another movement I have belonged to for many years but never seen much of except by giving restful holidays at Kharang, some years ago, to some English team members exhausted by their labours in work camps in Assam, is the S.C.I. in England called I.V.S.P. (International Voluntary Service for Peace). During my holiday in December I managed to visit two of their Indian projects, a road-building project in a Bengal village, run by an all-Indian team consisting mostly of college students, and a slum rehabilitation project in the outskirts of Madras where an international team, comprising two Americans, one Swiss and some Indians, is at work. I also met Ralph Hagenaur, the International Secretary, for the first time, first at Gandhigram and later in Calcutta where I heard him address a large group of college students.

(*To be concluded.*)

A LAYMAN'S DIARY

January 22 (Sunday). For their evening religious programme (this being Christian Unity Week) ITV had promised us an item called *Winds of Unity*, in which we were going to " look through newspapers, film and contemporary magazines to see whether the Winds of Unity are a gale or just a draught ". With a minimum of apology, a film biography of Dr. Fisher was substituted. This clutching after " topicality " on the part of ITV's religious department is surely rather a mistake. Many people *plan* their listening and viewing, and look forward to particular things ; they are not very pleased, to put it mildly, to be told at the last minute that their chosen programme has been scrapped, even in the interests of " topicality ". On this occasion the rejected programme had been written by Monica Furlong, a thoughtful and highly readable critic (from within) of the Church of England, and her views on Unity would have been of much more value, in the long run, than what must have been a hastily compiled anthology of shots of Dr. Fisher.

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Anyway, over we went to BBC religious television to see what Dr. Hugh Douglas, a Scottish parish minister, would find to say about *Your Adversary the Devil*. Oh dear. This was just a straight talk, of no visual interest ; and 25 minutes of simply talking into the camera is too much for any man to carry off, unless he is a genius—or A. J. P. Taylor. Dr. Douglas sounds and looks a kindly sympathetic man ; it was impossible to believe that, privately, he *really* thought that " the Devil ", as a person, actually existed. Yet that was what he was telling us, almost as though he were assuring us that *Paradise Lost* was historical fact. " The Devil " was behind everything that was wrong with the world, from international ill-will and the plight of the Algerian refugees to the race to keep up with the Joneses. I can't imagine who could possibly have benefited from such a talk. We don't want to be handed wax models to stick pins into, as a substitute for solid thinking and practical concern, but that was what Dr. Douglas was offering us, in effect. He even ended with the words, " so, quite literally, 'To Hell with the Devil ! ' ". Oh dear. When the BBC are good they are very very good, but when . . . .

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January 23. To the Aldwych Theatre again, to sample the novelty of having our own " Rep. " in London—the Stratford-on-Avon Company. Tonight it was John Webster's play *The Duchess of Malfi* (1613), a bloodthirsty melodrama which ends with four of the principal characters lying dead on the stage (the other principals having been murdered long before). The stage direction, *Stabs Antonio, supposing him to be the Cardinal*, sums up the atmosphere of corruption, confusion and double-crossing which prevails. A lovely performance by Peggy Ashcroft as the innocent Duchess, murdered in Act IV by Bosola (Patrick Wymark) on the orders of her brothers, Duke Ferdinand (Eric Porter, splendidly maniacal) and the Cardinal (Max Adrian—now there *is* someone who could give a 25-minute straight talk on the Devil and hold his audience all the time), because she . . . but I mustn't spoil the story. The play has still three months to run, alternating with *Ondine* and *The Devils*. (*The Devils* is a new play by John Whiting, based on *The Devils of Loudun* (1952) by Aldous Huxley : it starts at the end of this month.)

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January 29 (Sunday). Lord Altrincham attracted a large congregation to the Strand Unitarian Church at Essex Hall tonight; during the discussion afterwards, Sir Adrian Boult, who presided, said that there were about 300 people present—many of them standing. Lord Altrincham's theme was " Theology is bunk ", by which he meant that dryasdust theology, divorced from pastoral activity, was irrational, unscientific and a waste of time. He has obviously given deep thought to his chosen task of reforming the Church of England from inside. His " shock tactics " are deliberately devised—he is a reformer, he says, and not a rebel—and who knows, he may in time pave the way for other people who will get all the credit for his courage and initiative. No one knows whether the child who said, " But the Emperor has no clothes on ! ", was a great success when he grew up, but we do know that he started something.

After the service there was " questions and discussion ", and most people stayed on for that. I still have my doubts about the value of " discussion " of this kind. If the introductory address has been inadequate, no amount of " discussion " will rescue the occasion. On the other hand, if the address has been stimulating and full of substance (as Lord Altrincham's was tonight) is it not better for the hearer to go away with the main talk uppermost in his mind ?

Anyway, our guest took it all in excellent part (even an unexpected onslaught by the Rev. Robert Tayler which didn't quite comply with the Queensberry rules !). The late Robert Benchley once defined an educated man as a man who could say " eleemosynary " without smiling. Lord Altrincham could, and did say " rebarbative " (*rare*: 1892) without turning a hair. I don't know what that makes him; but for myself, I felt that here we had a genuinely humble man, continually surprised by the fuss he engenders. I hope he took away a happy impression of us " sectaries ", as he implicity but charmingly called us.

For some weeks ahead the Inquirer *is printing a weekly prayer. The first appears elsewhere in this issue.*

LENT

By Lawrence Redfern

BY tradition the season of Lent has acquired a very austere look. At Shrovetide men and women were shriven in preparation for Lent, and our pancakes are a surviving symbol of the last little bit of merriment and self-indulgence that was allowed, before entering the austere season of Lent. In the days of the first Elizabeth, solemn sermons were preached several times a week, and the Court followed the Queen's example and went into mourning. That was a long time ago.

Piety of this sort, however intense and heroic, is unbalanced and may indeed be harmful, unless it goes hand in hand with a buoyancy and joyfulness of spirit, which speaks not merely of burdens to be borne but of burdens which have been lifted. "When thou fastest anoint thy head and wash thy face that thou appear not unto men to fast", is a Christian admonition, and it was in tune with the temper of that admonition, that George Herbert began his Lenten poem with the words "Welcome dear feast of Lent". A certain gaiety of temper has always been the mark of the highest Christian saintliness, and it is a misunderstanding of the purpose of Lent to suppose that it has a mandate for stopping that flow.

Indeed, by derivation the word Lent is an old Anglo-Saxon word for the season of lengthening days, a time of renewal and awakening to new life, and although self-discipline is amongst the oldest of Lenten observances, we can truthfully say that for the Christian, Lent means the renewal and re-awakening of the whole man, not just the imposition of a few devotional duties or the acceptance of a few hardships. It has the bracing qualities of a keen wind. It is a challenge to that softness of spirit and inability to stand up to the harsh and bitter things of life which are responsible for much moral weakness and religious lapse. Any Christian who expects that everything will go smoothly for him and that God may be trusted to keep him on the sunny side of the street, is assuming that his own desires provide the right standard for God's action. That assumption is full of peril, and Lent is a trumpet call to get rid of that complacency.

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The apostolic call which heralds this season is full of splendid and glowing paradoxes, which reveal the union of much that suggests discord and weakness, and yet is fruitful of peace and power.

"Dying and behold we live; sorrowful yet always rejoicing; having nothing yet possessing everything." Lent needs to be faced by a testimony and trumpet call of that kind.

It is perhaps unfortunate that the Church has placed its time of special discipline in February or March, the worst months of the year for the kind of discipline on which it has laid so much stress, as for example abstinence from food. But the spirit of the Lenten observance may be practised by anyone in any way that he finds corrective of slack self-indulgence, and bracing to the spirit and character. We cannot read the record of early Christian experience without realising that a new gladness had come into the lives of these converts. It was not a grim business. They had discovered a secret, how to obey the highest, and yet to find in that obedience no constraint, but a freedom which brought a new experience of joy.

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The real difference between a Christian and a man of the world, is not so much a difference in their interests and occupations, it is a difference in their preoccupations, a difference in the way they hold their worldly things. The world is apt to get at us in too many places; we defend too wide a front.

The soldier who is going into a campaign does not look round for fresh furniture to put into his pack. He is always on the look out for what he can do without. He limits his desires in the interest of freedom and effectiveness. Even so in life. The pathway of advance is strewn with the things we can do without: not evil things in themselves, but secondary things. Immersed in the world, we have to keep our detachment. The risks of immersion are tremendous. The lines of separation become hazy and wavering; dividing frontiers get confounded; things mingle and mix; the process becomes complicated and easily slides out of control; the strain of any attention slackens; fears die down, false confidence grows; there is no sense of immediate danger not any sign of crisis. Things glide and slide and melt and shift and change, and before long the salt has lost its sting. The spirit is subdued to the thing wherein it works.

To avoid such disaster there must be the renunciation of which the Lenten season speaks. Here in the world of material things, it is by death that we live. The salt must not lose its sting; lost in the lump it may be, but alive in the flavour.

Perhaps the concluding stanza of George Herbert's poem will give us all we need to know.

"Yet, Lord, instruct us to improve our Fast
By starving sin and taking such repast
As may our faults control.
That every man may revel at his door,
Not in his parlour:
Banquetting the poor,
And among these, his *Soul*."

FORWARD TOGETHER!

REPORT OF THE PUBLICITY DEPARTMENT OF THE GENERAL ASSEMBLY

SUCCESSFUL meetings at Bedford; a new fellowship established at Douglas, Isle of Man! These were two of the encouraging news items told to members of the Publicity Department at their January meeting.

At Bedford monthly meetings in the Friends Meeting House are bringing a pleasing nucleus together. Visits have been paid by both the Rev. Dudley Richards and the Rev. Arthur Peacock. A forthcoming visitor is the Rev. Graham Short, the Department's secretary. The members are planning regular support for the Oxford Famine Relief Committee.

Douglas's recent public meeting was addressed by Principal Kenworthy, who during his visit, met some twenty-five supporters. He will be making a further visit in April.

Advertisements in the national press continue to bring many enquiries. The value of the closer link between the Department and the National Unitarian Fellowship has been shown already. The National Unitarian Fellowship records new enrolments as a result of follow-up of names and enquiries passed on from Headquarters.

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THE SPIRIT OF PRAYER

GLORY be to thee O God, for all the varied goodness and interest of our days. Thanks be to thee for all the words and works of men which call us to be better than we are, to be more kind, more wise, more trusting, more thankful. Thanks be to thee for the good life of our homes and the homes of others, for the give and take of family life, for the growing knowledge of each other which comes from living together for each other. Thanks be to thee for the renewal of life, for each new birth and all the joy and wonder that attends it, and for all the promise of goodness in each new life, and for all the demand for affection which life makes upon life. Thanks be to thee for the life of this church, for the pride of its past, the joy of its present, the bright hope of its future. For all things which in these days have inspired or helped or taught or cheered us, glory be to thee, O Lord and Giver of life.

At this hard time of the year we would think of others more than of ourselves; remembering before thee those who are old or ill, those who live alone; and in remembering we would resolve not to neglect them but to use every opportunity to bring them the warmth of human company and help: May ours be a faith which lives in deeds, not waiting for perfect knowledge of thee, not waiting for perfect power in ourselves; but daring to act now, doing that which most needs to be done, without thought of reward and with all our might. We would thank thee every day O God, not with our lips alone but with the loving service of our lives.

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Further advertisements will appear in selected Sunday Newspapers in coming months.

In March churches will be hearing about General Assembly plans for celebration next year of the 1662 Ejection tri-centenary. In readiness for special campaigns likely to be run in late 1961 or early 1962 the Forward Movement Sub-Committee, with headquarters at Bolton, is getting its machinery established so that it can give the fullest advice to churches planning advance efforts. The Department hopes to arrange for a special *Inquirer* supplement covering different aspects of the Forward Movement plans and proposals.

Anticipating, too, that congregation advance activities will create a demand for the " Flaming Chalice " badges, a further supply is being ordered. The continual demand for the badge is proving most encouraging. They cost one shilling and sixpence.

Satisfaction was expressed at the Department meeting with the new Wayside Pulpit notices prepared by the Secretary. The hope now is that churches will make the best use of them. A set of twenty-six can be obtained for one pound ten shillings.

There were other items on the meeting agenda but those mentioned here indicate the growing volume of work which is being handled. It shows that an increasing number of Unitarians are going " forward together ".

CHURCHES AND MINISTERS

BANK STREET CHAPEL, BOLTON

Profile of Minister

THIRTY new members joined the Bank Street congregation, Bolton, last year. This has been described by the minister, the Rev. Eric Shirvell Price, M.A., as " slow growth ". Slow or otherwise it is growth, and it must partly be accounted for by the energy and influence of the minister.

Mr. Price has been at Bank Street since 1957. Before that he was at Ullet Road, Liverpool; Mill Hill, Leeds; and the Unitarian Church, Swansea; the latter was his first ministry, which he undertook in 1931-39. He was at Swansea during the pre-war depression years and he opened the school hall to the unemployed and later found a permanent room for them on the church property. He was at Mill Hill during the war years and there he did extensive lecturing to the Services. He engaged actively in social work and was the Founder Chairman of the Leeds Hostel for Girls, in connection with the Home Office. He was invited to join the Home Secretary's Advisory Council, and he is still serving on this; he was a signatory to two important reports issued last year. At Ullet Road he founded a Children's Church and did much pioneer work in attempting to start a cause at Speke.

The Rev. Eric Shirvell Price

At Bolton he has found the opportunity of developing what he calls a strategic plan of church life based upon the conviction that a church, in worship and whole life, must minister to the mind (truth), heart (love), hands (beauty) and soul (body).

He is a minister of vast energy, undaunted courage, and capable of overcoming seeming defeat. His strategic plan—to those who know him—is not a cerebral creation but belongs to his whole personality; he gives himself to the service of mind, heart, hands and soul. The many subsidiary plans that he devises out of his great activities all spring from his inner resources. He founded the Holiday Family Conference at Great Hucklow which has proved a great success and is likely now to be an annual event. He was the founder editor of " Faith and Freedom ", a venture in Anglo-American Unitarian journalism, unique in its kind. He has established at Bolton an open forum which flourishes, and very quietly he is an aid and comfort to those who are troubled in mind, body and soul.

His family worshipped at Lewin's Mead Meeting, Bristol, and for two generations they were active in service there. Eric Price, therefore, was born in the Unitarian faith. He turned from commercial prospects on leaving school and headed straight for the Unitarian ministry. For a generation he has flung his energy into it, and wherever labour is to be borne he is there to bear it.

He is one of the personalities of the Unitarian movement of this generation and without him much would have been left undone that has been done.

Correspondence

Letters should be addressed to the Editor, " The Inquirer " 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The New Generation

Sir: Some of the illustrations you quote in your article of January 28th to illustrate the outlook of the new generation are apt enough, especially the magnanimous forgetfulness in the way the people of India have welcomed the Queen and Prince Phillip. But I have been searching for what you call the recognition of human dignity, in the programme arranged for the Royal couple, by the limpets of the Establishment, who seem to have learned nothing.

The one thing that will stand out in the memory of the Indian people will be that we have not changed and that we are still a nation of potentates and sahibs for whom a polo champion Maharajah is expected to tether eight fat buffalo calves to attract tigers, which a Royal prince may shoot from the safe retreat of a hideout on a treetop.

What all this has to do with " the recognition of human dignity " passes my comprehension, especially in a country (which the Queen will *not* see) of a hundred million landless labourers who, if they can find work, earn 1/6 a day, and where Calcutta streets stink with the rotting corpses of refugees who die in its streets. It seems to me that if you had to include the Royal couple in your " new generation " article you might have got it in its right perspective.

But then in this " new generation " we leave these things to the secular Press, and religious journals of all denominations either say the respectable thing or preserve a conspiracy of silence.

Seaford. Yours, Ernest Green.

" Woodbine Willie "

Sir: I read with deep interest Hilda Whelan's article on Geoffrey Studdert-Kennedy (" Woodbine Willie ").

Although he may have been unpopular in the Rhondda Valley for his outspoken criticism of the popular-ism Socialism, when he died (I believe during the great depression) such had been his hold upon the working people that among the many wreaths that lay at his bier was one bearing the simple but eloquently silent tribute " From the Unemployed ".

Loughborough. Yours, M. Guy Pearce.

" Under Grace "

Sir: Brought up as an ardent Methodist, I became through the influence of my elder sister a Unitarian in my late teens and a regular worshipper at the High Pavement Church, Nottingham, from 1903 onwards under my very dear friend the late J. M. Lloyd Thomas and ten years later the Rev. J. B. Ballantyne.

Notwithstanding this change in my religious belief, I was invited by my Methodist colleagues to address the district lay preacher

quarterly meeting. I accepted and took as subject: "The Reformation and authority in religious belief". I had read and imbibed Charles Beard's Hibbert Lectures, and with all the ardour of youth after outlining the course of the Reformation and the authority of the Church, the Bible, and the individual mind and conscience, I championed the last-named.

We had a most excellent discussion, and the senior minister present said he had listened to his young friend with deep interest. He thought, however, that for the individual to be the final arbiter "a man must be under grace".

This brought my father—himself a lay preacher—to relate the story of a local ne'er-do-well, a regular bad lot: poacher, heavy drinker, wife-beater and neglecter of his children. At a Methodist evangelical service, however, he became converted and a completely changed man. He left off the drink, became a good workman and his home was restored, his wife and children treated with affection and all became regular attenders at the Sunday School and Church. But . . . it was reported that he was still going poaching, and the minister was asked to go to see him. He did so, was made much of and invited to stay to tea. Then he broached the subject and to his dismay was told that it was true, the convert did still poach and couldn't see anything wrong in it. "But, it is against the commandment: 'Thou shalt not steal'." "Nay; I can't have that. These are wild creatures. They don't belong to the squire. Rabbits are called vermin. Look here, mester", he said in country style, "You know what a bad lot I was and how, since my conversion, I've become a changed man". "Yes; and we thank God for it." "Well, since my conversion, I've never been poaching without praying about it; and I've never been so successful in my life as I have since my conversion." "Now," said my father, "was that man under grace, or wasn't he?" I draw no moral from the story, although the chairman and myself were not disinclined to side with the poacher!

Welwyn Garden City. Yours, F. W. Dalley.

How many Unitarians

Sir: From time to time reference is made to the numerical strength of the Unitarian movement in the British Isles and the figure usually quoted is 20,000. I understand that this figure was computed about fifteen years ago from information supplied by the Church Secretaries.

There must have been many changes since that time and I would respectfully suggest that a new census be taken in the Autumn of this year. This would give Church Secretaries time to prepare accurate data about their own Church members.

For a proper assessment to be made which would be of real value I suggest that we find out how many adults, Mr., Mrs. or Miss. How many teenagers (13 to 20) and how many children (under 13). Better still let us have a published Directory of the names and addresses of all our members in the respective groups.

If members were asked to place their order for such a Directory in advance it should be possible to find out whether it would be worth while, but even if it was found to be uneconomic to publish it the information collated at the office of the General Assembly would be invaluable.

Prestwick, Manchester. Yours, H. Jackson.

Application for Residence

Sir: The Feoffees of the Stokes Croft Almshouse Trust (all members of Lewin's Mead Meeting) have bought a house in the Redland district of Bristol. It is being converted into unfurnished flatlets for elderly able-bodied men and women. We expect that "The Croft" will be ready for occupation in the first week of May.

The Management Committee will consider applications for residence and for the post of Warden from Unitarians outside Bristol. Those interested should write to me.

58 Harcourt Road, Bristol, 6. Yours, Arthur H. Birtles.

News Review

Coming of Age

Although Unitarians have worshipped in Newcastle-on-Tyne since the 17th Century, their present church was completed and dedicated in January, 1940, and survived tremendous war bombing, which took place less than a quarter of a mile away. The Coming of Age Services held on Sunday, 22nd January, were conducted by the Rev. Dr. Mortimer Rowe, who also conducted the Services of Dedication 21 years ago. He conveyed warm congratulations and greetings from the General Assembly, Miss Anne Holt, Mrs. Martineau and the Rev. J. Coram Davies.

In his morning address "The Light of Recollection", Dr. Rowe paid tribute to the devoted work of those who had gone before, particularly that of the late Rev. Herbert Barnes, during whose ministry the church was built. In his evening sermon, "The Glow of Expectation" he pointed out the way that lay ahead for the advancement of liberal Christianity, trying to divine the splendid soul-searching that had caused our forebears to change the name of our church from a Meeting House to The Church of the Divine Unity.

At the close of two memorable services one came away feeling proud to belong to a church with such a rich tradition and promising future.

At a celebration party held the previous week the birthday cake was cut by Mrs. J. Haswell who has attended our church continuously for over eighty years.

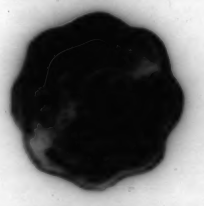
Members and Friends

The Committee of Essex Church were at home to members and friends of the congregation at the Church Hall on Saturday, 28th January, at 7.30 p.m. Illness had prevented many friends from coming, but there were about 50 present. The President of the congregation, Mrs. S. Martineau, and the Chairman of the Committee, Mr. T. Hollingsworth, welcomed the arriving guests. Amid the hum of friendly talk a buffet supper was served by the ladies of the Women's League.

Among the guests were the Rev. and Mrs. John Kielty (General Secretary of the G.A.), the Rev. W. M. Long and Mrs. Long (President of the L.D.P.A.), Miss M. K. Garry (Secretary of the International Union of Liberal Christian Women), Miss D. Tarrant (Member of G.A. Council). The young people of the Church entertained their friends from Croydon and Golders Green.

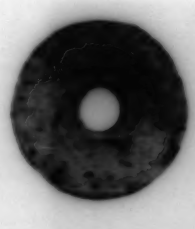
Two members of the choir, Miss Joyce Robson (soprano) and Mr. Cooper (tenor), accompanied by Mr. H. A. Roberts our organist, delighted us with their singing. The minister in thanking them took the opportunity to express on behalf of the congregation sincere gratitude for their Sunday help in the worship. Mr. Short also pointed out that the "At Home" gave the congregation an occasion for entertaining its particular friends in the London district.

The dancing began at 9.15. The watchers enjoyed it as much as the performers.



In many countries purchasers who cannot read identify small sums of money by the shape rather than the inscription of each coin used.

LOOK AT THE CHANGE!



One such coin may incidentally be used to buy a Gospel. This is often the first book of any kind to be acquired by thousands of new readers every year in many lands. To provide the Holy Scriptures in clear type and illustrated format specially designed to help these new readers of Asia and Africa is only one of the varied and costly enterprises of:

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THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 12, 1961

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11 Rev. J. H. Coram Davies
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. Sidney Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. S. R. Martin
Billingshurst, Free Church, High Street, 11, Rev. Robert Tayler
Birkenhead, Unitarian Church, Clive Road, 6.30 (February 19), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. Joyce Hazlehurst
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, Rev. A. J. Long, 6.30, Rev. B. Gill
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
Bristol, Oakfield Road, 11, Rev. A. H. Bentley, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickston
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss C. T. Herford, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Friends Road, 11, Rev. John Kielty
Denton, Wilton Street Chapel, 11 and 6.30, Rev. W. H. Cordell
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fishow
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
Dundee, Unitarian Church, 53, Constitution Road, 11, Mr. J. Seaton
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Broom
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Supply
Gloucester, Barton Street, 3, Rev. John M. Quirk
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beames
Guildford, Ward Street Church, 11, Rev. R. W. Sorensen, 6.30, Dr. Dorothy Tarrant
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11, Supply, 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. Dudley Richards
Hull, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Mr. R. H. Terry
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
Lewes, Westgate Chapel, 11, Rev. Denbigh Hilton
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemmell
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Murren Kerr
Liverpool, Gateacre Chapel, 11, Rev. S. B. Butler, 6.30, Mr. A. S. Patterson
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. S. B. Butler
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 11, Mr. F. Lewis
London, Golders Green, Hoop Lane, 11, and 6.30, Rev. Magnus C. Ratter
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Goddard
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mair
London, Highgate Hill, Unitarian Church, 11, Mrs. E. Savage
London, Ilford High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
London, Mansford Street Church, Bethnal Green, 6.30, Rev. T. L. Jones
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Robert Tobias
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. H. Barber
London, Wandsworth Unitarian Church East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. Goddard
Lytham St. Annes (Ansdell) Channing Road, 11, Mr. G. Horbury
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Student
Manchester, Cross Street Chapel, 10.45, Mr. L. Smith, 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student
Manchester, Renshaw Street, Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield (February 19), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Student
Oxford, Manchester College Chapel, 11.30, Professor Charles Kigley
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Rev. J. W. Dumble
Portsmouth, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield, Attercliffe, 6.30, Mr. S. Shepherd
Sheffield, Fulwood Old Chapel, 11, Rev. P. Baker Morris
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Mr. D. Wigmore-Beddoes
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. John Church
Southend-on-Sea, Darnley Road, 6.30, Miss L. M. Horwood
Southport, Portland Street Church, 11, Rev. J. Kerr Murren, 6.30, Mr. David Dunn
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 6.30, Student
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerery
Todmorden, Unitarian Church, 10.45, Mr. L. Procter, 6, Mr. J. Simon
Torquay, Unity Church off The Terrace, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Wallasey, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. F. Fitzpatrick
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 6, Rev. H. Maguire
Watford, Friends House, Church Road (by permission), 7.30 (last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Rev. C. H. Bartlett, Styal, No Service
York, St. Saviourgate Chapel, 6.30, Mr. J. Walker
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C. 2, Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132, Duke Street, Scarborough, West Australia.
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Wardle
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. Edmunds, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. Wardle. Meetings as advertised.

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Williams
Wellington, Service suspended—Enquiries—Mrs. Warren, Tel. 41-272

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Death

Sunnell: William Henry, passed peacefully away on Friday, February 3rd, aged 92½ years; husband of Sadie and father of Roy.

By Sicilian Children

At Pollock's Toy Museum, 44 Monmouth Street, W.C.2, an exhibition of paintings by Sicilian children has been organised by the British Danilo Dolci Committee and is on view until February 25, 10 a.m. to 5.30 p.m.

Many of the children are illiterate, but, unhampered by this seemingly important factor, they attempt all kinds of scenes that would make a seasoned artist quaver. There is an interesting portrait of the devil, said to resemble the local priest. A picture of a cemetery, painted in dark brush strokes on white paper proclaims that it is truly a cemetery and nothing else; stark, uncompromising and rather striking.

The one factor that appears to have restrained the young artists is lack of colour, and other materials, and for this reason the work is necessarily cruder than the work of children from our own schools. Let us hope that this touring exhibition will earn for them better materials with which to express their so-far uninhibited vision.

B.L.

Mary Johnson

Mrs. Mary Johnson had for many years been a member of Christ Church (Unitarian), New Road, Brighton. Born Mary Wilson, she was a member of an old Brighton family which had long been associated with the Unitarian movement, and which still is connected with it in various places. Some two years ago, she left Brighton to live in Worthing, and at her home there she died on January 28, at the age of eighty. The funeral service was held at the Downs Crematorium, Brighton, on February 1, and conducted by the Rev. John Rowland, who paid tribute to her bravery in the face of long suffering over many years. He pointed out that Mrs. Johnson had been on the Committee of Christ Church, had for a time been its Hon. Secretary, and up to the end of her life remained one of its trustees.

Alfred Mandeville Thrower

Our Church in Coventry sustained a heavy loss in the death of Mr. Thrower, our Treasurer, at the beginning of the year. He will be greatly missed for his devotion in attending to many matters connected with the Church. A representative gathering of members attended the Funeral Service at the Church, which service together with that at the Crematorium were conducted by Rev. E. H. Morris. E.H.M.

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A Refresher Course for ministers will be held at Manchester College, Oxford, from Monday, March 13 to Thursday, March 16. The general theme will be "Mental Health and the Minister" and the director will be the Rev. C. H. Bartlett, B.A. Applications and inquiries from any minister who thinks he might be able to attend should be sent as soon as possible to the Principal.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 0d. per annum (post free).

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Caradig Williams

Swansea church has lost a rare organist and member by the recent sudden death of Caradig Williams in his 80th year. Despite very severe illness early in 1960 he played the organ with real beauty at both services on the very last Sunday of his life.

He was indeed a naturally gifted musician who gave his whole life to music. Coming of humble origins, he received almost no musical training, yet he accompanied some of the greatest singers with success, and consorted in friendship with some of the leading musicians of Britain. He had taken choirs to America, travelled in Europe, read and spoke German, and had a great love for, and a great knowledge of, the great German composers.

It is a pity that he never committed to writing his many memories of places and remarkable people. Yet with all his many wide experiences he was still a very simple, lovable man.

He is a loss not only to Swansea Unitarian church and town but also to South Wales generally in whose musical festivals and competitions he played a great part. As he dearly loved his Welsh language and culture, a Welsh service at his home was followed by a largely-attended Welsh service in his native village of Llangennech, where Mr. Short gave a memorial address in English. On January 24th a musical memorial service was held in the Swansea Unitarian church, in which the Rev. L. Baker Short was assisted by two Congregational ministers, a Baptist minister, and many of Caradig Williams' musical friends. A congregation of several hundreds which almost filled the church testified to the high esteem and admiration in which Mr. Williams was held.

L.B.S.

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